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SUBSISTENCE ACTIVITIES

262 **Food.**—The chief foods of the *Tehuelche* were guanaco and ostrich meat, the latter being generally preferred as less lean. Armadillos, skunks, tuco tucos (*Ctenomys* sp.), and huemuls were also eaten (Roncagli, 1884, p. 771; Ibar Sierra, 1879, p. 54), but dogs were not (Fitz-Roy, 1839, 2:150). Grease, fat, and marrow were delicacies, as were also ostrich eggs. The later *Tehuelche*, ordinarily at least, avoided fish (Coan, 1880, p. 60; D'Orbigny, 1835–47, 2:100; 4:101; Bourne, 1853, p. 147; Musters, 1871, p. 201; Ibar Sierra, 1879, pp. 54–55; Borgatello, 1924, p. 16), not, apparently, from magico-religious motives; but near the coast the early *Tehuelche* consumed fish and mollusks (Oviedo, 1851–55, 2:40, 43, 45), the later *Tehuelche* some shellfish (Gervaise, *in* Dumont d'Urville, 1842, 1:278).

While meat was the basic diet, considerable quantities and varieties of plant food were eaten. By the early *Tehuelche* certain roots, "resembling parsnips," were eaten raw or cooked, and made into flour (Pigafetta, 1906, 1:50, 60, 78; Oviedo, 1851–55, 2:40, 43, 45); by the later *Tehuelche*, roots, roasted and made into flour; "wild potatoes," dug up from underground and eaten raw or cooked; seeds, "like mustard," ground between two stones; "a kind of spinach" and a few other plants; "wild dandelions"; barberries, wild currants, strawberries, piñoes (*Araucaria* sp.), apples (Juan de la Piedra [1779], 1837, 5:77; Coan, 1880, p. 119; Dumont d'Urville, 1842, 1:154–155, 279; Schmid, 1912, p. 24, with native names of six or seven roots and plants eaten; Musters, 1872, p. 199; Spegazzini, 1884, p. 238; Vignati, 1936, p. 598: cf. Spegazzini, 1884, p. 238; Outes, 1905, p. 253; and especially Vignati, 1936, p. 598, and 1941, for botanical identifications). The later *Tehuelche* chewed the gum which exuded from the incense bush (Musters, 1872, p. 199; Schmid, 1912, p. 28; Spears, 1895, p. 159: cf. details of method of chewing in Hudson, 1926, pp. 125–126), as a pastime and dental cleanser. According to Vignati (1936, p. 602), some of them chewed the leaves of *Chuquiraga avellanedae* "como excitante nervioso."

[54] [27]

231 [24] The *Tehuelche* practiced no agriculture at all, and the early *Tehuelche* had no domesticated animals except the dog. They seem to have had at least two kinds of native dog, a larger long-haired one and a smaller one somewhat resembling the Scotch terrier (Cabrera, A., 1934, pp. 88–91; Spegazzini, 1884, pp. 232–233; Allen, 1920, pp. 476–478); a third kind, resembling the greyhound, was probably a cross between the Spanish galgo and the first of the above two (Cabrera, A., 1934, pp. 88–91). The smaller dogs were used mostly as pets, the larger ones in hunting.

231 177 **Horses.**—The horse was introduced after 1670, and before 1741, probably some time around 1725, from the Argentine *Araucanians*,

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or perhaps, as D'Orbigny appears to have believed (1835–47, 2:100), from the *Puelche*. Its introduction was accompanied and followed by very great changes in general *Tehuelche* culture (Cooper, 1925, pp. 408–409, details), including the addition of horse meat to the diet.

Hunting.—The early *Tehuelche* used tame young guanacos as decoys in hunting guanacos (Pigafetta, 1906, 1:52; Mori, [1535], 1889, p. 320), and rhea plumage as head and body camouflage to approach within killing distance of rheas. Fletcher (1854, pp. 41–42) reported the use of nets in rhea hunting. Later *Tehuelche* hunters commonly scattered, circled, and closed in to hunt the guanaco and the rhea (pl. 40, *top*); in the drive, pumas were often caught in the circle and killed (pl. 40, *bottom*). The dogs were of great aid in hunting. Our sources mention no snares or deadfalls as used for any animals. (For details on hunting, cf. Schmid, 1860, pp. 363–364, 366, and Outes, 1928 d.)

Food preparation and storage.—Jerked guanaco meat, dried or smoked and pounded, was mixed with rhea or other grease to make pemmican, which was stored for use in winter or in stormy weather (Coan, 1880, p. 84). Fat, marrow, and internal organs of guanaco, such as livers, lungs, kidneys, and hearts, were commonly eaten raw; otherwise food was roasted or baked—later boiled in iron pots. Meat was often eaten only slightly roasted. Heated stones were put in split rhea, young guanaco, armadillo, and skunk carcasses, and the carcasses were then sewn up and placed on the fire to roast (Coan, 1880, p. 111; Moreno, 1879, p. 254). One end of the rhea egg was punctured, a little of the white taken out, and the egg set vertically on a slow fire to cook (Moreno, 1879, p. 359). Salt was mixed with blood, or used for seasoning meat. The blood of freshly killed guanaco was drunk raw (Coan, 1880, p. 119; Bourne, 1853, p. 71). A nonfermented drink was made of barberry juice. Maté, of later introduction, was very popular.

As food receptacles and eating utensils were used: Valves of mollusks as drinking cups, and, in one early instance (Oviedo, 1851–55, 2:41) "skin," as among the *Ona* (p. 113); in later times, wooden plates and platters, bladders as water containers, wooden or horn spoons, and armadillo shells as broth platters. There were no stated mealtimes. The *Tehuelche* avoided gluttonous eating.

CAMPS AND SHELTERS

Permanent villages were lacking. Some use was made of caves as dwellings in parts of prehistoric Patagonia, perhaps by *Tehuelche*. A skin windbreak very like the modern *Ona* one (p. 110) was apparently used by some of the early *Tehuelche* (Oviedo, 1851–55, 2:41, and lam. 1, fig. 1; cf. Ladrillero, 1880, p. 499, and Cooper, 1925, pp.

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Lista, 1879 b, p. 76; Roncagli, 1884, p. 776; Spegazzini, 1884, p. 237.) Bloodletting was commonly resorted to. The resin of Schinus *Duvaua dependens*) was chewed for health purposes (Muñiz, 1917, p. 214; cf. Pineda, 1914, p. 9). Guanaco bezoars were utilized for medicinal purposes (Musters, 1871, p. 126; King, 1839, 1:117, for bowel complaints). Like the *Puelche* and the *Araucanians*, the *Tehuelche* had numbers for "100" and "1,000" taken from *Quechua*.

POYA CULTURE

Most of our extremely fragmentary data on *Poya* culture are derived from Diego Florez de Léon (1898), Gerónimo Pietas (1846), Miguel de Olivares (1874), Gómez de Vidaurre (1889), and Menendez (*in* Fonck, 1900). The main passages from the first four are reproduced in full and their anthropological content critically discussed and interpreted by Vignati (1939 a; cf. also Latchman, 1929–30, 64:220–222).

Subsistence activities.—Food consisted of animals, birds, and certain roots from which a flour was made; later, beef. The two earlier sources, Florez de León and Pietas, made no mention of agriculture; Olivares (1874, p. 511) stated that the *Poya* had "a little grain" [cultivated by them!]; Menendez (*in* Fonck, 1900, p. 319), that the "Puelche" [probably *Poya*] of Lake Nahuel-huapí in 1792 had some quinoa, wheat, and barley, that they did not cultivate the ground, but that they used to throw seeds on the ground along streams and what came up was gathered by the first who came along.

Skin bags served as water containers. An alcoholic beverage was made of wild fruits.

Hunting and fighting weapons were the bow and arrow and bolas. Dogs were used in hunting. Horses and cattle were early introduced.

Shelters.—Tents were of skins.

Clothing and ornaments.—Clothing was made of guanaco, fox, and ostrich skins, and included a large mantle and a smaller pubic covering. One Indian, from inland, met by Florez de León, "had his nose pierced like the people of Perú" (1898, p. 256)—no doubt, with his septum pierced.

Transportation.—Inflated guanaco skins were used in crossing rivers on horseback.

Social and political life.—Not only polygyny, but also polyandry was permitted (Olivares, 1874, p. 511; Vidaurre, 1889, p. 301); when one husband went away hunting, the other took his place. According to Olivares (1874, p. 512), sodomy was practiced; so, too, father-daughter incest (ibid.), though not approved by public opinion. Each band had its own headman, with persuasive rather than mandatory powers.

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gether wrong in naming them giants, yet they are not taller than some Englishmen.' Drake next visited Port St. Julian; and, curiously enough, as Magellan had in this place put to death two and marooned a third of his captains who mutinied, so this harbour was the scene of the execution of Mr. Doughty, who chose rather to be beheaded than to be put on shore. The ensuing year Sarmiento was despatched from Callao to examine the Straits in search of the daring Englishman. He saw natives who chased their game on horseback, and brought it down with bolas. But fifty years had elapsed since horses had been imported by the Spaniards of the Rio de la Plata, and already the Indians in the far south had become horsemen, and would seem to have exchanged their bows and arrows for the bolas.

In 1581 Sarmiento was sent from Spain with 2,500 men in twenty-three ships, to found new colonies in the Straits, and established a settlement, leaving 400 men and thirty women furnished with eight months' provisions. On his way home his ship was captured by the English, and the unhappy colonists were altogether forgotten and neglected by their Government.

Five years after, Thomas Cavendish anchored in a bay to the south of St. Julian, called by him Port Desire, which perpetuates the name of his little craft of 120 tons. Here the natives attacked his men with bows and arrows. Visiting the Straits, he arrived at the settlement, and found only twelve men and three women surviving, the rest having perished of slow starvation and disease; and the name of the place, Port Famine, conferred by him, still recalls the miserable fate of these ill-fated colonists.

On his next voyage, in 1591, Cavendish died; but John

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ment of Mr. Clarke, that his people intended to winter in their present encampment, and then proceed northwards; but did not seem at all disposed to welcome the addition of an Englishman to his party, urging the difficult nature of the road, length of time, chances of fights, &c., &c. However, I hoped that during the enforced delay opportunities would arise of improving our acquaintance, and obtaining his consent. I was much struck with the grave and dignified bearing of the old chief. Standing fully six feet, and with a well-proportioned muscular frame, no one would have guessed him to have passed his sixtieth year; and whether vaulting on a bare-backed steed, or leading the chase, he displayed an agility and endurance equal to that of any of the younger men: his thick black hair was slightly streaked with grey; and the bright intelligent eyes, aquiline nose, and thin firm lips were very unlike the popular idea of Patagonian features; a retreating forehead rather marred the expression of his face, which was, however, grave and thoughtful, and at times strikingly intellectual. Months passed in his company gave me afterwards ample opportunity of studying his powers of reflection, which were great, and often found expression in pithy and amusing sayings. Although particularly neat in his dress, and cleanly in his habits, he was troubled, like all the Indians, with vermin; and one night he roused me up to have a smoke, and after sitting for some time, apparently lost in deep thought, he remarked, 'Masters, lice never sleep!' He would sometimes, but rarely, indulge in intoxication, but never quarrelled, and it was an understood thing that either he or his brother Tankelow should on occasions of a general drinking bout remain sober to protect their families. He was himself childless, and had adopted a little terrier named Ako, which enjoyed the place and honours of an only child; but he displayed great affection towards his nephews and nieces, some one or other of whom might often be seen in his arms on a march, or after the return from the chase. During our first acquaintance I was most pleased

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famous for their manufacture, stuffed with guanaco wool and sown up with ostrich or guanaco sinews. The bolsters do duty as pillows or as seats, and help to form the women's saddles on the march. Besides these, the women all own mandils for their beds. The men occasionally use the cloths worn under the saddles for seats when the ground is damp, but as a rule all the inmates of the toldo squat upon Nature's carpet, which has the advantage of being easily cleaned, for the Tehuelches are very particular about the cleanliness of the interior of their dwellings, and a patch of sod accidentally befouled is at once cut out and thrown outside by the women. The cooking utensils are simple, consisting of an asador, or iron spit, for roasting meat, and an occasional iron pot, which serves for boiling and also for trying out ostrich grease and marrow, which is employed both for cooking and for mixing with the paint with which the faces of both sexes are adorned. To these, wooden platters and armadillo shells, to serve broth in, are sometimes added. The duty of pitching and arranging the toldos on the halt and striking them for the march, as well as loading the poles, covering, and furniture on the horses, devolves entirely upon the women, who display great strength and dexterity in the work.

About the toldos were innumerable dogs of all sizes and breeds, and Mrs. Orkeke rejoiced in the possession of two fowls brought from the settlement, and the all-important possession of the Indians—horses, completed the bustling liveliness of the scene. There were not less than 150 belonging to the various members of the party, Orkeke and Tankelow owning about forty, besides mares and skittish colts of all ages, which ran about so that they could not be counted. The reader can imagine what scene the march and encampment of such a party presents, and the care with which the Indians must select their route so as to be sure of game for themselves and pasture for their animals. Of the dogs and horses in use by the Tehuelches a fuller description will be given hereafter.

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over a sandy plain brought us to a valley with a stream flowing through beautifully green pastures. This was the spot chosen for our encamping, and some of the women were already busy planting the poles that form the skeleton of the toldos; so, turning my horse adrift, I started down to the stream, and after the luxury of a bath, lay down and smoked until the toldos were thoroughly arranged. The following day a short march was made, in a north-west direction, to a valley containing better pasture; here it was intended to give the horses much-needed repose. Meanwhile, however, meat fell short, so a circle was organised: my horse was too tired; but Orkake, seeing me standing unprepared, said, 'Ask Ako (his pet dog, and adopted child, and in virtue of his office the owner of several horses) to lend you a horse.' As Ako had no objection I was soon mounted, and started for the chase in high spirits. On our previous journey we had remarked numerous tracks of what appeared to be ostrich near the ground where our present circle was to be formed (viz., in the direction of the Cordillera), and all expected to find plenty of game. The circle was formed, myself going as one pointsman; and, after arriving at the point, I watched anxiously for some time, but the only animal that appeared was a male guanaco, which as he did not see me crouched behind an incense-bush, until he came within shot, I successfully balled and killed. After waiting a little longer, and the Indians being moderately near at hand, I changed my position a few hundred yards, to a more likely spot; but no animals appeared, so I proceeded in search of Orkake, whom I shortly discovered smoking on the top of a small eminence. After the pipe had been passed in silence, I asked him what he had killed. 'Nothing,' was the answer; 'let's wait and see; perhaps some other Indian has an ostrich.' A careful survey, however, failed to discover any one so lucky, although several had killed guanaco. So we retired to where my dead guanaco lay uncovered: at our approach two or three condors rose

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only sufficient for them to barter their furs and feathers, and for the chiefs at the same time to receive their rations of mares, cattle, ponchos, yerba, tobacco, &c., allowed by the Government of Buenos Ayres. By the time we met them in November they had little to show of the gains of their August visit to Rio Negro except a few mares and gay-coloured ponchos. Hinchel, however, owned two or three head of cattle which were said to have been caught at the head of the Chupat valley, being supposed to be stray cattle belonging to the Welsh settlers. Some of the Indians had still also a little yerba left, and tobacco in plenty; and on the occasion of the welcome many were dressed in coloured ponchos, chiripas, and some in leathern boots. With arms they were passably well provided, guns and revolvers being in proportion of about one to four men. During the time that we were occupied in the ceremony the women of the newly-arrived party busied themselves in pitching their toldos; and shortly after we had returned to our camp, which was a little apart from that of the new comers, and appeared very small and insignificant when contrasted with theirs, the cacique came over, and presented mares, horses, and other gifts to the chiefs of our party; and a grand feast was celebrated in our toldos. Many of the new comers rode over, two or sometimes three mounted on one horse, and would, if not acquainted with the inmates, stop in front of a toldo and look in for a few minutes, then ride on to another, and so on. As these were mostly young men, their real object was probably to reconnoitre the young ladies. One, however, who, though undistinguishable from the Indians in appearance, and who looked like an Araucano, but was really by birth a Spaniard, having been carried off in his childhood from a settlement, brought over a pack of cards, and some of our party were soon deep in a game of sixte, at which the stranger being a proficient, soon cleared them out completely.

Next day I paid a visit to Hinchel. He spoke no Spanish,

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more near Buenos Ayres. I had encountered them even as [34]
low as Santa Cruz, but never in such large numbers. Our 224
hunts on the plain were not so successful as those on the
hilly range, although in the previous year the Indians asserted
that the reverse had been the case. Perhaps the guanaco
had gained in experience, and felt themselves safer in the
rocky heights where riders were likely to get bad falls. The
Northern Indians ride most recklessly, going at full speed 442
down the most precipitous places, and, strange to say,
although one or two accidents did occur resulting in broken
limbs, they were not numerous. This speaks volumes for the
sure-footedness of their horses. It is their custom, when
hunting in rocky places, to place hide shoes on the horses
fore feet as a safeguard against sharp stones. After hunt-
ing, it was the rule every evening for those owning spare
horses (and indeed for those who did not) to repair to the
racecourse a little before sunset, and train or run their
horses, or look on at the others, and if there was a race,
make bets. The manner of racing is something similar to 526
that in vogue amongst the Gauchos in the provinces of 525
Rio de la Plata, except that it is generally conducted on
principles of fair play. The stakes are always deposited
before the race comes off: if horses, they are tied out handy;
if ornaments, boleadoras, &c., &c., they are placed in a heap, the
winners removing them directly the race is decided. The
horses are run bare-backed, the two riders starting them-
selves after mustering side by side for a few yards. Owing
to the great care taken in training the horses, very few
false starts ever occur. The races are very often for long dis-
tances, four miles or a league being the average, although,
of course, with young horses the distance is shorter. The 231
Indian manner of breaking colts is similar to that of the
Gauchos; they are, however, more gentle with their horses,
and consequently break them better. One rarely sees a
horse amongst the Indians that is not perfectly quiet; indeed,
the smallest children are nearly always mounted on the

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racers and best horses, although if a white man approaches or attempts to catch them they show signs of fear and temper. Indeed, there appears to be a sort of instinctive mutual bond between the Indians and their horses. For lameness the cure most prevalent is bleeding in the fetlock with an awl; sometimes the incision is made higher up the leg, and the awl forced nearly through the horse's leg; he is then tied up for a short time, and then let go, and the cure is generally certain. Of course before the bleeding he is tied up several hours without water. The cure for sore backs, which, though rare, sometimes occur owing to an ill-made saddle, is a species of aluminous earth, applied to the wound after it has been cleansed with a knife. This earth is only found in the southern parts of the country, and it is very difficult to obtain any of this much-prized medicine from the Indians. One deposit of it is found in a cliff near Lake Viedma, so high that it can only be got at by throwing stones at the face of the cliff, and so dislodging the earth.

A few lines will suffice to gratify any 'horsey-doggy' friends who may be curious as to the horse-flesh and dog-shows of the Indians. The horses in use amongst the Southern Indians are, as a rule, of a hardier race than those found amongst the Northern, Araucanian, and Pampas Indians. Their general size is about fifteen hands, or indeed perhaps less, but nevertheless they are of great speed and endurance; when one takes into consideration that the weight of their riders is frequently over fourteen stone, it appears extraordinary that they should be enabled to carry them in the way they do. The horses are, of course, all of Spanish origin, but time, climate, and the different nature of the country have altered them to a considerable degree from the original race. The horses found amongst the Northern Tehuelches are, as a rule, larger than those previously mentioned, with finer heads and smaller legs; they are also extremely swift, and being bred frequently from captured wild mares, are admirably adapted

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for hunting purposes. The horse, however, most valued is 231
the wild horse captured and tamed; these differ from the others in being, as a rule, of larger size and superior speed. This, I think, only applies to Northern Patagonia, as I have in other parts seen wild horses which in no way equalled those in captivity. The horses vary in colour, those captured from the wild herds generally being a dark bay, black, or brown. Near Port San Julian, I am informed that there are numbers of wild ponies, about the size and make of a shelty, which the children play with. The horses are entirely grass fed, and in consequence of the dry nature of the pasture in the winter season, and the subsequent hard treatment, they generally get very thin in the spring time of the year, but soon pick up condition when given a few days' rest, and allowed to feed on the fresh pasture. The dogs generally in use amongst the Patagonian Indians vary considerably both in size and species. First of all comes a sort of lurcher (smooth-haired), bred by the Indians from some obtained in the Rio Negro, the mothers being a description of mastiff, with a muzzle, however, much sharper than that of a mastiff proper; they are also very swift, and have longer and lower bodies. Our chief, Orkeke, kept his breed of this dog, which probably had been derived from the earlier Spanish settlements, pure; and they were, for hunting purposes, the best I saw, running both by scent and view.

Another description of dog observed had long woolly hair, and indeed much resembled an ordinary sheep dog. These were passably common amongst the Indians, but most of the dogs used in the chase—which are nearly all castrated—are [232]
so mixed in race as to defy specification. I heard of a dog captured from some Fuegians, which was very swift, and answered perfectly to our description of harrier. These Fuegians are probably those known as the 'Foot' Indians, who, by those who have descended on their coasts, have been observed to use dogs for hunting purposes.

Casimiro informed me that Quintuhual's people formerly

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231 hunted on foot with a large sort of dog, which, from his description, must have resembled a deer hound. The dogs are rarely fed, being allowed generally to satiate themselves in the chase. The hounds belonging to Orkeke, and one or two others, were exceptions to this rule, being fed with cooked meat when it was plentiful. The women keep pet lap-dogs of various descriptions, generally a sort of terrier, some of them much resembling the Scotch terrier. 'Ako,' for instance, was to all appearance a thoroughbred dog of that breed. These little lap-dogs are the torment of one's life in camp: at the least sound they rush out yelping, and set all the big dogs off; and in an Indian encampment at night, when there is anything stirring, a continual concert of bow-wows is kept up. The dogs are fierce towards strangers, but generally content themselves with surrounding them, showing their teeth and barking, unless set on. That they are ugly customers at night an amusing instance will prove. One morning a dog was found dead near its owner's toldo, which had evidently been knocked on the head with a bola, and finished with a knife; the owner made a great outcry, but no explanation could be had. It subsequently became
837 known to me that a young gallant had sought admission to the toldo of his inamorata by the accustomed method of cautiously lifting the back tent cover from the ground, and dexterously crawling underneath; when half through, he felt his leg seized in a pair of powerful jaws. The lady was highly amused at the predicament of her lover, who, however, extricated himself by a mighty and well-directed kick with his foot in the muzzle of his assailant. When returning from his 'rendezvous' he met his active enemy, and vindictively knocked him on the head, and, to make sure work, cut his th[illegible]t; but his leg carried after all a deeper scar than his heart as a token of the love-adventure, and when the story was told, and, as may be supposed, excited roars of laughter, it recalled forcibly to my mind,

'He jests at scars who never felt a wound.'

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[133] dismounting; but as their burrows do not penetrate far, Orkeke soon grubbed out a couple. As they were too small to kill for the value of their skins, and too much trouble to carry home as pets for the children, we set them free again, and I proceeded, leaving Orkeke to pursue his way slowly. A slight rise brought me in front of a rocky hill, on the other side of which was a river with wooded banks, across the valley of which river lay my route. I at first considered it to be the same as that seen in the previous encampment, but on reflection it was plainly another, this flowing north-east, whilst the other took a south-west course. Our hunt progressed very fairly. On closing the circle, one of the Chilians, who was running a guanaco with me, and not expert in the use of the bolas, entangled his horse and himself instead of the chase, which lost him his spoils, and caused much merriment amongst the remainder of the party; although I may as well state here that when a horse gets a ball round his legs or under his tail, it is not much of a joking matter for the rider. On our way back to camp, halting by a [137] spring, we found large quantities of wild celery; nettles were also common—the real old English white-flowering one being prevalent. Although my bare legs got considerably stung, I forgot to swear in Tehuelche, and forgave the plant for old acquaintance sake. At the toldos we found the Chilian, who had arrived recently, having run a herd some distance and lost his way, but had been safely directed by our signal [231] fires. In the afternoon some of the party were occupied in breaking their horses, while others were sitting at home lazily watching the performance. Conde's step-father, generally known as 'Paliki,' had a three-year-old iron-grey, with a white star, and a very fine animal, tied up ready to be mounted for the first time. Paliki entered our toldo to borrow my cincta, or girth, and chaffed me, asking if I would venture to 'domar' him. Orkeke seconded the proposal, and accordingly, having stripped off mantle and boots, I proceeded to take the lazo and reins and mount. The in-

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stant he felt the unwonted incumbrance he buck-jumped for several yards, finally jumping into the middle of the brook and nearly losing his footing. I spurred him out, and once on the bank he commenced to whirl round and round like a teetotum. At last I got his head straight, and after a few more buck-jumps he went off at a racing speed, urged by whip and spur. After a stretching gallop of three miles, I rode him quietly back, now and again turning him to accustom him to the bridle-thong, but not venturing to feel his mouth, and then brought him up to the toldo amidst the shouts of the spectators. Orkeke expressed great surprise, and wanted to know where I had learned to 'domar'; and the gratified owner insisted on presenting me with a piece of tobacco. This was most welcome, as my store was almost exhausted, though it had been replenished occasionally by the possessors of guns and revolvers in return for my services in putting the locks to rights; and the fear of being left tobaccoless—the agony of which all smokers will appreciate—was becoming unpleasantly strong. The following day we bade adieu to the lagoon, which, as usual, was covered with swans and other wild-fowl, which we never molested, husbanding our powder in the event of future disturbances with other Indians. We marched a few miles, and encamped near the river—indeed, on its very banks, under the shadows of the trees. Here we passed our time away hunting, bathing in the stream, smoking, and lying in the shade for three days. One of my horses being lame, I could not hunt every day, so frequently passed hours under the trees by the river, scrubbing my one remaining shirt for future use, and working hide, &c. As writing in the toldo was made almost impossible by the curiosity of the children, crowding round me and asking questions, I generally used to take my note-book to my retreat; here, however, I was often interrupted by the girls, who came on the pretence of bathing, and evinced great playful curiosity as to the contents of my book—for here, too, I used to peruse and re-

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peruse my library, namely, half of the delightful 'Elsie Venner,' which Crimè had picked up on board some ship to serve as wadding for his guns, and sold to me for a little powder. To enable the reader to follow our somewhat devious course and the intricacies of these hills and frequent rivers, the sketch map at page 164 will be found useful; it does not pretend to be exact, but gives a very fair idea of the line of country traversed, and of our migrations between Henno and Teckel.

On the 23rd, Indians having been seen to the north and guanaco hunting proving a failure, Orkeke, to my great delight, proposed a visit to the wild-cattle country. The camp was accordingly struck, and following more or less the valley of the river, which flowed after one turn nearly due east, we shortly came out into an open plain running up between the mountains, at the head of which we encamped by some tall beeches on the banks of the stream. The whole of the latter part of the plain traversed was literally carpeted with strawberry plants all in blossom, the soil being of a dark peaty nature. Young ostriches were now numerous, and every hunt some were captured, and formed a welcome addition to our dinner. The children had several alive as pets, which they used to let loose and then catch with miniature bolas, generally ending in killing them. Our programme was to leave all the women, toldos, and other encumbrances in this spot, named 'Weekel,' or Chaykash—a regular station, and which Hinchel's party had occupied a few weeks previously—and proceed ourselves into the interior in search of cattle. The following morning at daylight horses were caught and saddled, and, after receiving the good wishes of the women, who adjured us to bring back plenty of fat beef, we started off just as the sun was rising behind the hills to the eastward. The air was most invigorating, and we trotted along for some distance up a slightly irregular and sandy slope, halting after an hour or two by the side of a deliciously clear brook, flowing east,

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and one chased; but he, although balled by Orkeke, contrived to slip the bolas, and escaping to cover stood to bay, where he was left master of the field. This bull would have been taken had the other Indians showed any degree of alacrity when Orkeke balled him; but they were dispirited by the previous failure. As evening was coming on I noticed a cormorant on the river: this and the increase of temperature led me to believe that had we penetrated a few miles farther west we should have reached the shores of the Pacific. Pursuing our track homewards, after the second unsuccessful engagement, we managed to pass the thick forest before dark, and decending to the eastern valley saw numerous cows and bulls at intervals. A short time after dark we encamped for the night under the shelter of some trees near to the head-waters of the western river, and after a pipe—by way of supper—wrapping ourselves in our mantles were soon fast asleep. At daylight we mounted and continued our journey, arriving about two P.M. pretty considerably hungry, having eaten nothing barring strawberries and talka, and a few unripe currants, since our last evening in the toldos. The women were naturally disappointed at our ill-luck, but uttered no complaints or reproaches, and hastened to pound some charqui for our refreshment. Next day, all except myself and my companion in the overthrow, who complained of headache, went out hunting and returned at night with young guanaco, and an ostrich or two. Some of the women had seen cattle near the encampment, and Orkeke informed me that in former years they used to occupy the plains below us in large herds, but that the Indians had driven them into the interior by excessive hunting: he also stated that on one occasion he spent some months in this spot, and caught and tamed a considerable number. His accurate knowledge of the country made his statement credible, and he also showed me a sort of corral that had been made to enclose the wild animals. For my own part, the name of the Cordillera recalls the most hungry

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point fixed in the ends, for which I once tried to substitute bone spikes, but they required constant sharpening and broke quickly. The spurs are secured to the feet by thongs. Headstalls for breaking horses are made either of plain or plaited hide, with a ring underneath for the Maneador.

Lazos are made either of twisted or plaited hide, similar to those in use among the Gauchos. The only other articles of horse-gear worthy of mention are the 'manèos,' called by the Indians 'caligi,' or straps for securing the horse's legs, in order to teach him to stand when the rider has dismounted; but the horses soon learn to await the return of the rider. Since my return a hunting friend, hearing the chase described, eagerly inquired, 'But who held your horse?' The well-trained Tehuelche hunters hold themselves, and no boy or man is available to render this service to any one unlucky enough to be mounted on an uneducated steed. Our breakers might take a useful lesson from the 'savages.'

Another branch of general industry is the manufacture of pipe-bowls, which are peculiar in shape, as may be seen in the plate (fig. 12). They are made of either wood or stone, fitted with a silver or metal tube, and frequently ornamented with silver. The greatest pains is taken to keep them free from tobacco juice by constant cleaning with an ostrich feather.

Wooden platters are sometimes made, for containing meat or grease; and I have seen wooden or horn spoons constructed, but these articles are rare. Casimiro's toldo rejoiced in one of the latter, and it rather resembled a shoehorn. The men are many of them skilful workers in silver, made from dollars obtained in the settlements, and tempered until they become sufficiently malleable to be beaten out into the requisite shapes, either for buckles, garters, plates, beads, or studs for embossing belts or armour with. These 'cups,' or studs, are generally hollowed out in a suitable cavity, worked in a stone; they are then pierced at the edges

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 A T 525

We remained some days in Diplaik, during which several races were run, resulting on this occasion in favour of the horses of the Araucanians, who won many horses and mares from their neighbours.

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The international sports were diversified by a cock fight between Orkeke's bird, and one belonging to an Araucanian. My assistance was requested to sharpen the spurs, and my friends were much astonished at my indignant refusal to have anything to do with such a proceeding. The Araucanian owner of the cock had also a hen which, during the march, sat upon a clutch of eggs and successfully reared her brood of six chickens, the hen, nest, and all being carefully transported on horseback, and Dame Partlet seeming quite as much at home in the saddle as any Indian mother with her nursling carried in the cradle behind her.

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In the dry lagoons on the western side of the valley the women, and indeed sometimes the men, were frequently engaged in grubbing up an edible root which grew in large quantities. The leaf of the plant is very minute, and the root, which is found about a foot below the surface, varies in length from one to three inches: it is quite white, and about a quarter of an inch in diameter; when raw its taste resembles that of a chestnut, but is rather sweeter. The Indians boil it and drink the water, which is very sweet. During the last two days of our stay we subsisted entirely on this food and fish caught in the stream, as meat was not obtainable. Some of the Tehuelches were here induced for the first time to taste the fish on which Casimiro, Meña, and myself were regaling, and some of them took a great liking to it, and borrowing my lines and hooks were soon sitting on the bank waiting patiently for a bite. They caught several, and towards evening returned with my lines and a share of the fish for us, which we did not require. As I had plenty of hooks, these ingenious savages soon made lines for themselves out of twisted ostrich sinews, and may, for all I know, at the present time be occupied in fishing. The fact that none of these

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Tehuelche friends. The gloriously warm weather, which, for a wonder, continued during our stay at Lilly-haik, as this station was named, rendered our residence there most enjoyable, and we revelled in the simple pleasures of the woods; sometimes three or four of us would go across the brook, and traversing a plain occupied by the horses and cattle, search for strawberries amongst the ravines of the neighbouring mountains, or climb the tall trees and gather the yellow insipid fungus adhering to the branches, or lie down amongst the wild violets and enjoy the *dolce far niente*. These Indian children of nature showed themselves as thoroughly able to appreciate the idleness of gathering fruit and flowers and roaming in the woods as school children on a holiday ramble. On one occasion Casimiro and several others proceeded in search of wood wherewith to construct saddles, and we felled several fine trees, selecting and cutting off suitable pieces of timber. It was hard work with blunt axes, but Indians are indefatigable when they once commence a task. After my spell at the axe I wandered off with a companion into the thicker forest in search of fungus to make tinder. Of this we found little, but thirst soon made us seek for water, and discover a delicious ice-cold rivulet, embowered with currant bushes bearing ripe fruit. Here we remained a short time smoking and picking currants, recumbent on the mossy turf, till a shout in the distance warned us that our companions were returning. On our way home we killed one of the flat toad-like lizards which the Indians regard as devilish; we also caught a young skunk, which Casimiro wished to keep as a pet for the children, but at my instance let it go and enjoy the delights of freedom. 'Fancy a tame skunk!' some may exclaim; but in Hinchel's toldo there were two skunks which, perfectly tame and as playful as kittens, ran about everywhere, never using their offensive powers, and sometimes getting lost for an hour or two caused a dreadful outcry to be raised by the children until they were found.

The hill slopes were a garden of calceolarias, alyssum, tiny

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202 explained to the assembled caciques, the two messengers (sons of caciques) appeared with two horses each, and after receiving some verbal injunctions, started on their journey, amidst the howlings of a few old women and a blast from the
000 cornet. The remainder of us, who had mounted, to add to the pomp and ceremony of the occasion, went out hunting, some following the ravine in an easterly direction, which, penetrating high pampas, opened into a plain containing a lagoon fed by the waters of the brook, whilst others encircled the high pampas above. Hinchel, whom I accompanied on
136 this occasion, pointed out to me several small holes with little mounds of earth and rubbish at the mouth, which he asserted to be the abodes of snakes, but no occupants were visible outside. He described the snakes as dark in colour, about two feet six inches long, and perfectly harmless,
[262] adding that they would be good to eat, which facts were subsequently corroborated by Casimiro.

231 One of the troubles of pampa life is occasionally losing one's horses, as was my case in this place, and I spent one entire day in search before I recovered them, as they had strayed in company with a troop of mares far up the valley, which here divided into two branches, opening into watered grassy plains extending to the Cordillera. As there were horse tracks up both valleys, according to the usual law of contrariety I took the wrong one at first and had a long gallop for nothing. At any time it is troublesome to have to look through about two thousand horses all unmarked, and many of the same colour, and perhaps resembling those belonging to the perplexed searcher. An Indian, however,
[151] with his natural quickness of sight, will distinguish his own horses at a great distance amongst a hundred others. It has been already said that in this roving life all must look after their own horses, for Indians do not understand another person doing it for them, unless he be a son or relation, and in all cases when preparing for the march every one is expected to find and bring up his own.

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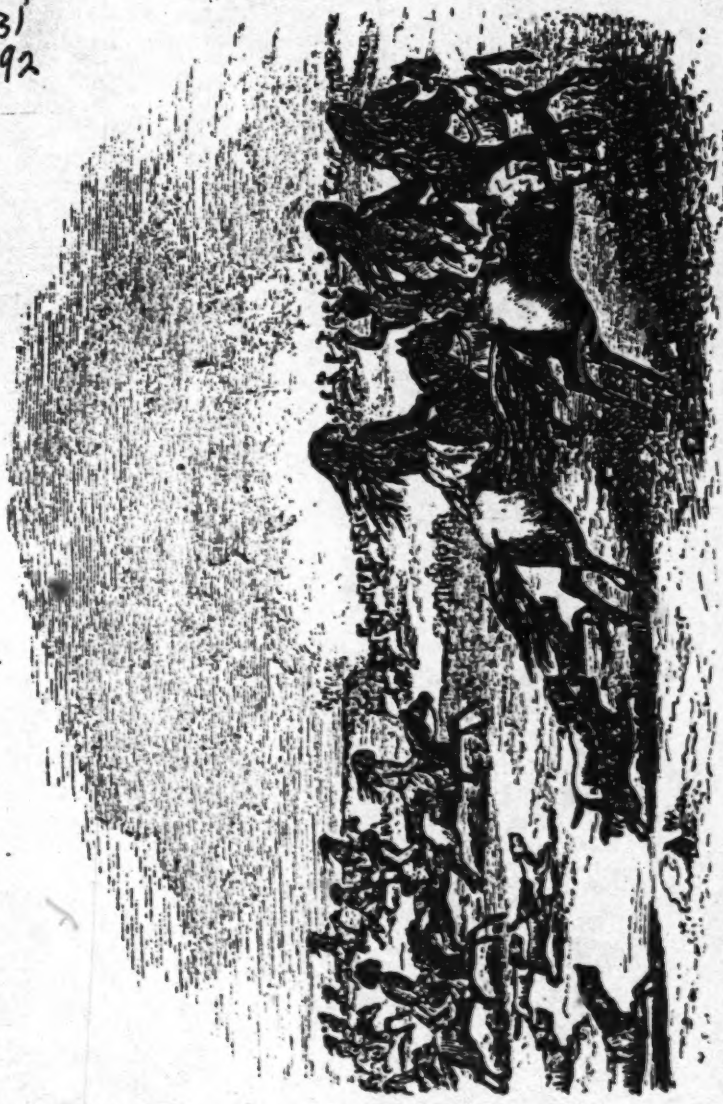

Hunting the Guanacho. Page 70.

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[pp. 13, 14, + 15 are blank]
[No pages before p. 13]

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000 mistaken? No — those infernal eyes were fastened on me as before! There was no eluding their vigilance. At
● [231] this moment a howling as of a hundred wolves was heard approaching, and about that number of dogs came rushing, pell-mell, towards me. I scampered for the wigwam as fast as my feet could carry me, and in my flight stumbled over a stick nearly eight feet long. I seized the weapon thus kindly lent me, and, swinging it furiously about me, gave all intruders that came within my reach a sufficient touch of its quality. Thus defending myself from the brutes, I backed towards the lodge, glad to shelter myself among its detested inmates. The cunning old Parosilver, as before, had bestowed himself on the ground among his squaws and dirty children, and was, apparently, fast asleep.

This was more than I could compass. Vexation at my fruitless attempts to escape, — dread, inspired by the relentless vigilance and quiet assurance of the chief, — tormenting apprehensions as to the issue of any effort on the morrow to effect my ransom, — all kept my brain upon the rack, and effectually drove sleep from my eyes, till near daylight, when I fell into a disturbed slumber. In my dreams I was at once transported from the savage hut, on board my vessel. Methought she was driving before the wind, all sails set, at full speed, upon a dangerous reef. All on board seemed insensible of the danger; I alone perceived it, but a nightmare spell was on me, and my lips refused to speak, my limbs to move. Rooted to my place on the deck, I stood in dumb agony, while our vessel rushed upon her fate. There came a sudden shock, — our bark had struck, and her total destruction

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treated as slaves, but made, in most respects, as comfortable in their servitude as the condition of their rude masters will admit. When, however, their lords are excited by gambling, or enraged for any or no cause, the fury of passion is visited upon their defenceless heads, which they bear uncomplainingly, with a meek submissiveness worthy of better treatment. They are passionately fond of trinkets and clumsy ornaments, such as bits of brass and copper, beads, and the like, which they wear suspended from their necks. A few of them had their ears pierced, and wore brass or copper ear-rings; and many of them decked out their children with similar rude finery which is valued more than anything else, except rum, tobacco and bread. The men paint or bedaub their faces and breasts with a kind of red earth. Charcoal is also used as a cosmetic. A broad line of red alternating with a stripe of black, in various fantastic figures, is a favorite style of decoration. The women make themselves, if possible, still more hideous, by the application of a pigment made of clay, blood and grease. Some of them would be very comely, if only cleanly, and content to leave nature less strenuously adorned.

The people are as deficient in the morals as in the refinements and courtesies of domestic life; their licentiousness is equal to their cruelty, — the filth of their persons only too faithfully represents the degree in which "their mind and conscience is defiled." I saw no person, of either sex, that appeared to have attained advanced age, though it was difficult to judge of this. The oldest Indian I remember to have seen did not seem to be above sixty.

Their only wealth, aside from their huts, consists of

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556 horses, the stock of which is frequently replenished by
●231 stealing from the Spanish and Chilian settlements. These animals are, for the most part, of small size and inferior quality, half wild, coated with coarse, shaggy hair — lean and woe-begone enough, just "fit for the crows." A few valuable specimens of a superior breed are found among them, doubtless "conveyed" there. The rude saddles in
492 use among them are mostly of Spanish origin, obtained at the settlements. They consist each of two boards, an inch thick, six inches wide, and two feet long, rounded at the corners so as to fit the horse's back, and united by two strips of board passing across the back-bone, the several pieces lashed together with leather strings. A piece of guanaco-skin often serves in default of a saddle. The steed is guided by a single rein, tied round the lower jaw; some of them sport a bit of iron or wood, secured by a string round the jaw, attaching the rein to this. Spurs, like the rest of their riding apparatus, are more efficient than elegant. They are indeed rude and cruel things, — straight sticks, six inches long, with a long, sharp iron inserted into the end, secured by a string or strap around the hollow of the foot, and tied at the top, a second strap nearer the heel, and a third passing round the heel. They are all agile and excellent horsemen.

411 For weapons, the chief, and a few of the principal men, had cutlasses or swords. They had no fire-arms, nor could I learn that they understood their use; bows and arrows, spears and war-clubs, appeared to be equally unknown.
411 All the men carried knives; and the *bolas*, a missile
224 weapon used in the capture of all kinds of game. This consists of two round stones, or lead balls, if they can be

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as he loved rum and tobacco, and expected to get any, not to leave me. John saw at a glance what was in the wind, and appreciated both the immediate danger and the ultimate reward of averting it; namely, the privilege of being gloriously drunk at my expense. He told me to go into his hut, and pointed me to the furthest corner; where, I being duly ensconced, he took his station, cutlass in hand, directly in front of me. The singing grew louder, and the voices more numerous about the door; the song was their regular powwow strain, which invariably preluded the killing of a horse. The Indians began to enter the lodge, and looked unutterable things in the direction where I was crouching; the wigwam was soon filled with them, and they were beginning to crowd towards me, when old John opened upon them, and told them they ought to be ashamed of themselves, to come in there in that manner; they did not even know what had happened, — they did not know whether any lives were lost. They were threatening on account of the death of a child, when, for aught they knew, the child was alive; they had better wait patiently, till they knew more about the matter, before they made any further uproar about it. In this strain he parleyed with them for some time, till they concluded to retire, uttering, as they went, the most horrible sounds. I felt less relief from their absence than if John had not, by implication, fully assented that *if* the brat was drowned, my life should answer for it. News soon came that the children were all safe, but that the boat was lost.

An instant change ensued: the fire appeared to be quenched, but I feared it might break out at any moment afresh. Knowing their treachery, I kept a pretty sus-